

## Romans 6 and First John 3 Do Not Teach Sinless Perfection

- I. Christians Are "Dead To Sin," Not Sinless.
- II. The New Nature In Christians Cannot Sin; the Old Nature Does.

EVANGELIST JOHN R. RICE

### I. Christians Are "Dead To Sin" But Not Sinless

The book of Romans is the most positive book in the Bible on sin. You will remember these statements from the third chapter.

"We have before proved both Jews and Gentiles, that they are all under sin" (vs. 9).

"There is none righteous, no, not one" (vs. 10).

"There is none that doeth good, no, not one" (vs. 12).

Again and again in Romans, the Holy Spirit, through Paul the apostle, insists that people must be saved by faith alone and that altogether without works. See Romans 3:20, Romans 3:31, Romans 4:5, 6, and especially Romans 10:1-13 which shows that the trouble with Israel and the whole unbelieving world is that "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3, 4). Romans, whose theme is salvation by grace, again and again says that all are hopeless sinners and that the only way any one can be saved is to leave off dependence on his own righteousness and accept the righteousness of God through Jesus Christ. From beginning to end, the book of Romans shows that all have sinned in the past and all are sinners in the present, and that there is no hope for any but to be saved by the blood of Christ and kept the same way through His grace.

But there are some people who constantly go about searching the Scripture to find some verses which they can make seem to contradict the repeated and emphatic statements of the Bible, that all Christians sin. And in the book of Romans they come on some passages which they take out of their setting and make them mean what they do not mean and do not say.

For example, in the sixth, seventh and eighth chapters of Romans we have a discussion of the two natures of a saved man, the old carnal nature, and the new life in Christ.

The sixth chapter teaches how a Christian ought to count the old sinful part dead, and day by day declare that he owes sin nothing and will not yield to the dominion of sin but constantly surrenders to Christ. This attitude of the Christian is pictured in Romans 6:3-5, by baptism. When this body is buried in baptism, it is not really dead but we count it dead. The body will one day be changed and glorified, caught out of the grave to meet Christ, and that is anticipated and pictured in baptism. And likewise, at the second coming of Christ, our wicked natures will be changed entirely, if we are God's children, but that change is foretold in baptism, and so we should day by day reckon ourselves dead to sin and alive to God. Then the seventh chapter tells of the deadly struggle that goes on between the two natures. With the mind a Christian longs to serve God and does serve Him, but with the fleshly nature he serves the law of sin and does not do all he intended or all he wishes to do for God. The eighth chapter tells that although the creature is now subject to vanity and the body and bodily nature are not yet redeemed and adopted, and though the whole creation and we ourselves also groan together, waiting for that salvation of our bodies which we claim by hope but do not yet see, yet through the Holy Spirit of God which is in a Christian we may day by day have victory and joy and "follow after the Spirit."

Now in these chapters (Rom. 6, 7, and 8), Christians are said to be dead to sin. Does that mean that a Christian is sinless? Certainly not. Repeatedly throughout the book of Romans we are plainly told that Christians are under sin and with their bodily natures serve

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## Who, Then, Will Be Saved?

BY DR. W. B. RILEY

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Romans 10:8-13:

"... The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"For the scripture saith, Whosoever believeth on him shall not be ashamed.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

"For whosoever shall call upon the name of the Lord shall be saved."

We members of churches have our faults, and they are not few.

But in spite of our faults, in spite of the fact that, like the Church at Sardis, our "works have not been found perfect before him," He has not forsaken us; His appeal is that we remember what we have "received and heard," and "hold fast and repent." (See Rev. 3:2, 3.) And having ears, it is ours to hear "what the Spirit saith" to the churches.

It is true of us, as it was of the Church at Philadelphia, that God has "set before" us "an open door" which "no man can shut" (Rev. 3:8). And we have "a little strength" and have kept His Word, and have "not denied" His name.

The text I have selected for this chapter deals with the question "Who Then Will Be Saved?" and I want us to consider carefully its teaching and reach conclusions that neither time nor hell can shake.

A very natural division of this

text is—The Word of Faith, The Way of Salvation, and The Work of the Spirit.

### I. The Word of Faith

Paul, writing to these Roman Christians, made a remark that is applicable to many of us: "The word is nigh thee, even in thy mouth and in thy heart."

Then the word was not far away from them.

That is still truer of us. We are not like the heathen in some dark region in Africa or some deep jungle in India or some remote city in China—without a knowledge of the Truth. The large majority of us, even including our boys and girls, have had the advantage that Timothy enjoyed—a mother and a grandmother who knew God (see II Tim. 1:5); and with many the additional advantage of a father and a grandfather to whom Jesus was both Saviour and Lord. All our lives long we have lived near the Word, beside an open Bible, and with the Word incarnate in the lives of our loved ones.

Charles Haddon Spurgeon, interpreting the cry of the Syrophenician woman for help, tells us that her argument with Christ, in behalf of her demon-possessed daughter, involved this suggestion: "Lord, you have come so near to me that I am not going to let you get away. I may be a dog, as you say; but I am not a dog out in the street, nor a wild dog off in the forest. I am a dog under the table, eating of the crumbs that fall from the children's clumsy hands. Since I am in the same house with you, I am not willing to let you get away until you bless me."

And the unconverted man attends church in an equal place of favor; he is in the same house with Christ. The Word is not far away from him; it is nigh; it is in his ears; "that is, the word of faith, which we preach." And he would never be able, in the final judgment, to say, "Lord, I never had any opportunity to be saved; I never heard

the Truth; I never knew that Christ came to stand in my stead and that He bore my sins in His own body on the tree, and that by merely believing I could be saved."

The very closeness of the Word Incarnate leaves every such man without excuse. If he dies without Christ, it will be because he would not have Him. He is here now; you are as near to Him as the blind men were when they cried for help, and He is not less willing to save now than He was then to give them sight. Oh, how true; "The word is nigh thee."

Further: The Word is fairly familiar.

"Even in thy mouth, and in thy heart."

There are very few unconverted men in America who have not, at times, taken portions of God's Word into their mouths. They can quote it, and perhaps enough of it to mean salvation for them if they but believed it.

Still further: It is "in their hearts," as a convicting message and has made them feel their sinfulness and their need of a Saviour. It is closer than hands or feet; and if that be not true, it is wholly their own fault.

Unfortunately, there are hundreds of people in America who have had the Word of God, like an atmosphere, all around them, all their lives, and yet they have disregarded it, neglected it, treated it with contempt. Like the atmosphere, it has been the means of untold blessings to them, and even that circumstance they have despised.

A little while ago, *The Watchman-Examiner* published an article, inspired by a statement in *The Churchman*, attributed to an alumnus of a great University who, sitting in the library of the same, heard the captain of the Varsity team put this strange question to him: "Say, Doc, who in thunder was Paul?"

Can you imagine it? Living in America—made the most blessed country in the world because of Bible influence—and not knowing who Paul was! Paul—the apostle of Christ; Paul—the author of fourteen books in the Biblical library; Paul—the most influential voice the world has heard since that of Jesus was stilled by His ascension; and yet this young college man knew not who the great apostle was! What inexcusable ignorance! What condemnable indifference! What disregard of all soul-interest!

I am wondering whether those of us who are mothers and fathers are able, and on bended knees—to say to God—as Mrs. Spurgeon, the mother of Charles, was able to say at her morning devotions: "Now, Lord, if my children go on in their sins, it will not be from ignorance that they perish; and my soul must bear a swift witness against them at the day of judgment, if they lay not hold of Christ."

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## Jonah's Second Call

BY REV. SAM MORRIS

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Backsliding is a rather universal experience on the part of believers. A believer may backslide between services in a revival meeting. Any duty the Lord lays on our heart that we refuse to obey invariably results in a coldness of heart and an interruption of our fellowship for the Lord.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

—James 4:17.

Too many people think of sin as a matter of getting drunk, committing adultery, murdering, lying, stealing, or some other gross overt act of wickedness. If the Lord impresses us to speak to some one about their sin, testify in a testimony meeting or even to read our Bible and pray and we fail to follow that leadership of the Spirit, then we become guilty of sin in the sight of the Lord. It is the sin of omission. It is the sin that robs the ministry and the church of its power far more than do sins of overt acts of commission. The experience of the prophet Jonah is a vivid example of just such a sin.

"Now the word of the Lord came unto Jonah the son of Amittai, saying,

"Arise, go to Nineveh, that great city, and cry against it;

for their wickedness is come up before me."

—Jonah 1:1, 2.

"For their wickedness is come up before me." God takes cognizance of the wickedness of cities. Their moral pollution is known to Him. Concerning Sodom and Gomorrah, God told Abraham "Their sin is very grievous." Centuries later Jesus upbraided the cities wherein most of His mighty works were done because they repented not. Chorazin, Bethsaida, and Capernaum received the blistering denunciation of His burning words as He charged them with being more wicked than Tyre, Sidon, or the land of Sodom.

God calls upon His prophets to rebuke the wickedness of cities. He said to Jonah, "Arise, go to Nineveh, that great city, and cry against it." He did not call upon Jonah to visit this great city as a good messenger, speak to its Rotary Clubs, Lions Clubs, exchange clubs, Chamber of Commerce gatherings, invoke at its social and civic functions, eulogize its politicians, boost its material achievements, play up its economic advantages, and serve as a committeeman on its educational, benevolent and social organizations. He commanded, "Go cry against its wickedness."

That was a hard task. That was where the rub came. The preacher

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The Sword of the Lord

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## Romans 6 and I John 3

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sin. First, notice that the term "dead to sin" in Romans means *officially* dead to sin, *legally* dead to sin. So every Christian, just by trusting Christ and being saved, becomes dead to sin *officially* and *legally* in God's sight. Romans 7: 4 says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Christians are dead to the law. "Christ is the end of the law for righteousness for everyone that believeth" (Rom. 10:4). When Christ died it is counted that I died. I deserved to die. It was my sins that took Christ to the cross. So Christ took my place, and so *officially* it is counted that I died because of sin and the righteous law of God has been fulfilled in the death of the sinner.

This being "dead to sin" which is *officially* counted true of every Christian, comes simply when he trusts Christ for salvation and is born again. IT DOES NOT COME AT A LATER PERIOD OF SO-CALLED "SANCTIFICATION" or "HOLINESS"! A poor sinner becomes justified by faith, that is as soon as he is saved by faith. Before he has any special victories in his life, before he has any special filling or baptism of the Holy Spirit, before he has any "deeper work" so-called, he is already justified, *legally* counted as if he had never sinned. The law for him has ended in perfect fulfillment, because "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Every saved person, by simply trusting Christ in the heart, has received this perfect righteousness of Christ and is *legally* dead to sin. It is silly and unscriptural for our holiness friends to teach that being dead to sin comes to the favored few sinless-perfectionists at a later "second work of grace." No, no! Every weak Christian, every baby Christian, every carnal Christian, every new convert, that is, literally every person who has sincerely received Christ as Saviour by faith, is dead to sin. Being dead to sin is an *official* state of every Christian, and does not mean sinless perfection at all.

Romans, chapters four and five, went into much detail, making it plain that people are counted righteous by trusting in Christ and are therefore justified, reconciled to God by the death of His Son; that it is ungodly people that are thus justified, and that it is a happy man to whom God will not even impute sin. But then in the sixth chapter Paul shows that this should not be an excuse for a Christian to sin and shows how day by day a Christian should fight against sin, count himself dead to sin, and not submit to be ruled by sin, even though it be always present with him. Romans 6:1-5 says:

"What shall we say then? Shall we continue in sin, that grace may abound?"

"2. God forbid. How shall we that are dead to sin, live any longer therein?"

"3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

When we were baptized, we were baptized into the death of Christ (vs. 3). And verse 4 shows that

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we *officially* died with Christ and were buried with Him and *officially* we were raised up to walk in a new life with Christ.

Does that mean that baptism saves? Does that mean that baptism takes out the sin nature? No indeed. Baptism does neither. But in baptism a Christian publicly declares that he is a partaker of Christ's death. Christ died in the sinner's place and the sinner accepts the righteousness of Christ. In baptism the Christian announces that he will consider himself henceforth dead with Christ and alive to live with the resurrected Christ and for Christ. But baptism, verse 5 says, is literally only "in the likeness of his death." Baptism is a symbol, a likeness, a picture, a declaration of the blessed truth that Christ died for us and so we count His death paying for our sins. That is the way God counts it, too. We count it as if we had already died for our own sins. *Officially*, *legally* we are dead! Our sins have been properly punished just as if we were lost sinners and had already died and gone to Hell.

Thus there comes in a blessed spiritual book-keeping. Romans 6: 11 says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Notice that word *reckon*. It means to *count* ourselves dead when we are not dead. God counted Jesus a sinner when He was not a sinner. He died like a sinner ought to die. Our sins were put on Jesus and He died like a sinner, though He was not a sinner.

And then God, after counting Jesus a sinner when He was not, had a right to count us righteous, though we are not. God counts every Christian perfectly righteous. He is "justified," that is, counted not guilty of any sin, counted perfectly just. Therefore, "who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). And the Scripture says also, "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). God will not count me a sinner and deserving Hell. He counts me righteous, like Jesus was righteous. My sins are charged to Jesus and His righteousness charged to me.

So likewise here we are asked to reckon a thing so though it is not yet literally true. We are to reckon ourselves dead to sin. Actually, we are only *officially* dead, only *legally* dead to sin. The actual fact has not come to pass yet. We still sin. But God encourages us to say to this old body, "I am going to count you dead! I will count it that you are dead and buried and that the sinful nature has no hold on me. I will put you down, I will not let you rule, and every day I will look forward to the time when you will be really and actually dead and when I will have a glorified and perfect body and a perfect, sinless nature, when Jesus comes."

Every Christian should reckon himself dead to sin.

What does that mean? That means that a Christian is not to yield, not to give way to sin. Romans 6:14 says, "For sin shall not have dominion over you." And verse 16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

The picture is of a man yielding to be a slave, just as in the Old Testament a man might desire to continue a slave when he could be set free, and so he would submit to have an awl pierced through his ear in proof that he would be a slave forever (Exo. 21:6). Now those of us who are Christians got saved when we surrendered in penitent faith to Christ. The only reason anybody is not saved is that they are not willing to come to Christ, yield to Him, surrender to Him. Unbelief is not merely a certain state of intellect. Rather, it is deliberate rebellion of the heart. And Christians have yielded to Christ and have become His servants. So we have a right to turn and say to sin and to Satan, "I don't belong to you any longer! When Christ died on the cross, it is counted that I died. I am no longer under obligation to you. I will not serve you!"

The illustration in Romans 7: 1-4 is that just like a woman, when her husband died, is free to marry someone else, so the Christian who was married to Satan and sin, now since he has claimed the death of

Christ as his own death, should count himself as no longer married to Satan and sin, but married to Christ. Romans 8:12 puts it this way: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

And then following Romans chapter six, Romans chapter seven, gives us that heart-breaking passage of the struggle of the two natures in a Christian. Romans 7: 15:25 says,

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."

"16. If then I do that which I would not, I consent unto the law that it is good."

"17. Now then it is no more I that do it, but sin that dwelleth in me."

"18. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

"19. For the good that I would I do not: but the evil which I would not, that I do."

"20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

"21. I find then a law, that, when I would do good, evil is present with me."

"22. For I delight in the law of God after the inward man:

"23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

"24. O wretched man that I am! who shall deliver me from the body of this death?"

"25. I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God; but with the flesh the law of sin."

Note that this is part of the same passage of Scripture with Romans, chapter six. So to reckon yourself dead to sin does not change the fact that then you will find day by day the struggle continues. You will find "that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Vs. 15). Honest Christians who set out to live for Christ and count self dead and press forward as Paul did, toward the mark, though not counting themselves perfect (Phil. 3:13, 14), must say, "For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7: 18, 19).

Christians who study this whole passage and earnestly try to count self dead day by day, will come to the conclusion, divinely inspired, of Romans 7:25, which is, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

What, then, is to be the attitude of a Christian toward sin and the old selfish, carnal nature?

He is not to deny the fact of sin, for that itself is worse sin. Day by day he should, like Paul, confess his sin. As Jesus commanded all Christians who come to pray and say, "Our Father which art in heaven," so the Christian should continue and say, "And forgive us our sins" (Luke 11:4).

On the other hand, a Christian should not surrender to sin. In fact, in the heart, already surrendered to Jesus, is one who cannot yield himself a servant to sin, though he does sin. Every day he should say, "Sin shall not have dominion over me!" He should yield himself anew to Jesus every day. Or as the eighth chapter of Romans puts it, he should mortify the deeds of the body, even though he still has the body.

Jesus taught that the only way for victory for a Christian is a daily crucifixion of self. He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

One who denies himself (that is, who condemns himself), is not claiming to be sinless and perfect. And to take up the cross simply means day by day to go back to Calvary and claim self dead and nail self there to the cross. And then when self is counted dead, anew every day, we can come and follow Jesus!

There is nothing here said about one crisis experience where the sin nature is "eradicated." No, no!

Rather, day by day, every day, if we would have victory, we must go back to Calvary and claim the merits of the atoning blood and deny self, condemn self, judge self, and reckon self to be dead, crucified with Christ. Thus only can we have day by day victory over sin as we confess it and count it under the blood.

I am not talking now about a way to be saved. Victory is one question and salvation is an entirely different question. One who trusts in Christ for salvation has everlasting life and is *officially* dead in God's sight. His sins are all laid on Jesus and paid for and God will never charge those sins up to his soul and put him in jeopardy of Hell any more. Salvation is free and it is settled once and for all when a sinner trusts Christ. But then after one is saved and his sins are all forgiven, he can have daily victory, too, if he daily comes to condemn and crucify self.

Dear Christian, you can have daily victory. Day by day you can live an overcoming life if you daily take self to the place of crucifixion and reckon it dead. You can be like Paul who said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). Paul felt himself like a lion tamer in a cage with a lion, his new nature had to battle continually with the old nature. It is a wise animal trainer who always remembers that he has a lion in the cage. A watchful animal trainer can keep the lion in subjection. But to ignore the lion or say that he is not there will not save him from falling into terrible defeat and shame. Many, after having preached to others and winning souls, have been laid aside and God could not use them any more because they forgot to day by day buffet the body and the carnal nature and keep it under subjection. They were not cast away as children of God, but cast away as soul winners.

Let us therefore reckon ourselves to be dead to sin and alive to Christ. And knowing the blessed end that is coming when we who are justified will also be glorified and when our groaning and travelling over sin will be over and we receive the adoption and redemption of our bodies, let us take heart, thank God. We have the Holy Spirit, the first fruits, and eventually we will receive, when Jesus comes, all the remaining fruits of our salvation!

### II. The New Nature In Christians Cannot Sin; the Old Nature Does

In the First Epistle of John is a Scripture often misunderstood by those who claim sinless perfection; First John 3:5-10, and First John 5:18. Therefore, let us prayerfully examine them and see what is their meaning.

However, first I call it to your attention that the epistle of First John deals very frankly with sin in Christians. First John 1:8 says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now the *we* in that verse means John the beloved disciple, and the rest of us who are Christians. If we Christians now, present tense, say we have no sin, we are deceiving ourselves. John was the last apostle left alive and even he could not say that he had no sin, unless he were self-deceived.

That makes it clear that not a single Christian in the world can claim to be without sin and tell the truth. If he does claim to be without any sin, he is just deceiving himself and the truth is not in him at all!

Again, in First John 2:1, 2, sin within Christians is recognized openly. Those verses say, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

Notice John says, "I write to you to keep you from sinning." You know the Bible is a great help to keep people from sinning. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). So John wrote to these Christians to help them overcome daily and to avoid sin. But he said, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Again notice the *we* used by the beloved John. We Christians have

## Jonah's Second Call

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who serves as a social, civic, educational, and domestic pack mule never arouses any personal antagonism. He is classified as a "regular fellow," a splendid "after-dinner speaker," and a great community "booster." But the preacher who upbraids a city for its wickedness, who reprehends its gross immorality, who rebukes its dens of vice and infamy, is ostracized, boycotted and demeaned as a "knocker" and a "row-raiser." He performs a thankless task.

Because of this attitude of the world, God-called prophets shrink from their divinely appointed tasks. We read: "But Jonah rose up to flee unto Tarshish from the presence of the Lord." He could not bear to think of conducting a crusade against the wickedness of the great city. He shrank from the responsibility. He ran from the duty. He didn't want to face the task. Many a preacher has become acquainted with the wickedness of his community, he has felt the surge of rebuke rising in his soul, conviction has burned in his breast. He has felt divinely prompted impulses to upbraid the sin and wickedness of his city but even while those impulses were burning his soul he has thought of the wrath of some official board, some civic organization, some prominent politician, and has refused to obey those impulses. A preacher friend of mine said to me once, "Brother Sam, where I was last pastor, I realized that certain members of my church were living ungodly lives and needed to either get right or get out of the church. Our meeting was coming on and I went to the basement of the church and in prayer promised God that if He would give us a sweeping revival and they didn't clean up, I would lead the church to exclude them. We had a most wonderful revival. But they went their ungodly way. I didn't have the courage to rebuke them and so I just resigned and came over here, but every time I start to pray, God reminds me of that vow I made Him."

He realized that such a course of rebuke would bring down upon his head the blistering denunciations of community leaders who parade their religion in the churches on Sunday and their ungodliness at the race tracks, in the hotels, and among the liquor dives during the week. He, like Jonah, rose up to flee from the presence of that pressing duty.

We read further that Jonah found a ship going to Tarshish, paid his fare, went down in it to flee from the presence of the Lord, but the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea. In other words, God roped this runaway prophet in his disobedient flight. Life a calf seeking to flee from the herd, is lassoed by the cowboy on his mount, God lassoed Jonah in his voyage. Men can't get away from God's lasso. He is the master of wind and storm. How many afflictions, disappointments, hardships, heartaches, and troubles disobedient men have suffered. They have been overtaken by moral troubles, domestic troubles, financial troubles, physical troubles — they are God's storms. They are God's lassoos by which He is arresting those people in their flight from duty.

I have a young minister friend who was pastor in a thriving little community. He took a firm stand against sin and wickedness

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an advocate with the Father, Jesus Christ the righteous, when we sin. Christ is the advocate of sinning Christians. What God means is that He is our Lawyer, He intercedes for us continually, He takes our part, and so day by day our sins are not charged against our poor souls, else we would all go to Hell. Christ is the advocate for any Christian that sins.

Verse 1 says, "And if any man sin." But actually the word in the Greek is *ean*, the same word which is sometimes translated *when*. First John 3:2 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, WHEN he shall appear, we shall be like him; for we shall see him as he is." And the word *when* here is the same Greek word *ean*, which is translated IF any man sin." Rather, the Scripture seems to mean that when Christians sin they always have an

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## Who, Then, Will Be Saved?

(CONTINUED FROM PAGE ONE)

She knew that she had taught them the Way! She was absolutely assured in her own soul that she had not only made it plain by word of mouth, but had illustrated it in daily living. She was distressed lest, with such knowledge, they should willfully reject God, and that she would have to testify against them in the day of judgment.

I appeal to parents and Sunday School teachers, and older brothers and sisters, and intimate friends — have we by precept and practice sought to make the Way plain so that if those who are dear to us miss it, it will not be because they did not know the Word — did not know that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"? (Romans 10:10).

The one greatest need of the average church, at this moment, is that its members should become teachers of others, monitors concerning the future, and men and women who practice, in the presence of others, the precepts of the Holy Word.

The Word of God is still effective.

It is effective when it is spoken; it is effective when it is lived. There are two classes of people who are showing the Way, and it is good fortune for the unsaved when they both combine in one: one is the class who teach and preach the Word; the other is the class who daily practice it.

The Word taught is a power; it "shall not return void."

People often wonder how it happens that some famed evangelist, by whose preaching thousands have been turned to the Lord, falls by the wayside, and is finally discounted by men and apparently a castaway of God; and they ask: "How do you explain it?" "What good results he seemed to get"; or, "She seemed to accomplish such fine results."

That is not even difficult! They preached the Word and the Word "is the power of God unto salvation to every one that believeth." Paul said that he would rejoice if men "preach the Word from envy" even. Paul knew that the Word was "the power of God unto salvation to every one that believeth."

But, the Paul who combined the preaching of the Word with its constant practice is always more effective than a Peter whose serious slip, and whose profane denial, cast upon him a temporary shadow; or a Thomas whose doubts made his ministry less effective.

I have said it many times, and I repeat it — the infidel cannot, and dare not, expose himself too often to the preached Word. If he did, it would destroy his infidelity, convict him of sin, compel him to cry to Christ for mercy.

I have had more than half a century in the ministry. I have never yet seen a man or woman who could sit through, even my poor ministry, for five successive nights and reject the Christ, resisting the Spirit.

The unsaved will go to hell, not because they did not know the way to heaven, but because they did not want to walk in it.

Every time I hold a meeting there are unsaved men that hear me once, but they are careful not to hear me too often. A single night, and they are gone; and if they return at all, it is at the end of the meeting. They do not propose to expose their souls to the Gospel too often lest it should make it impossible for them to continue in their cherished sins.

Truly the Word is the power of God unto salvation.

There is only one way to escape that salvation and that is to refuse or fail to hear the Word.

No wonder, then, that Paul calls it "The Word of Faith." "Faith is the victory!"

### II. The Way of Salvation

This text tells us how "the Word" becomes "the Way." We should expect that. The Bible teaches that Christ was the Word. John's Gospel opens with this declaration:

"In the beginning was the Word, and the Word was with God and the Word was God... In him was life; and the life was the light of men... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father),

full of grace and truth" (John 1:1, 4, 14).

Christ also said, "I am the Way." The "Word" and the "Way," then, are the same. That is why, as the text teaches, the Word must have a heart reception. Faith must lay hold of a living Christ, and confession is the expression of heart-faith.

The Word must have a heart-reception.

"For with the heart man believeth unto righteousness."

Mark you, it is not with the head merely! There are a great many people who believe on Jesus, in a way; they think such a man lived something like 1900 years ago! They believe that He walked among His fellows, and was a marvelous Teacher of men. Some of them believe that He wrought miracles, and might even consent that He rose from the dead. But one can believe all of that with the head and remain unsaved.

Head-belief is one thing; heart-belief is another.

Last summer at the Mound Conference, I heard Mr. Vance Havner. He touched upon the difference between head-belief and heart-belief, and said:

"There are some people who will not make any such distinction. They say: 'Oh, no; there is no difference.'"

And then Mr. Havner remarked: "The only thing I am acquainted

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### Jonah's Second Call

(CONTINUED FROM PAGE TWO)

in the community. Opposition arose. Another call came. He accepted. From that hour to this his path has been beset with disappointments and broken plans. He has said to me, "I ought to have stayed and fought it out. I don't know how much longer I shall have to endure this scourging from God for running."

Dear reader, if you are running from God, turn back now or fearful storms will surely overtake you.

"There was a mighty tempest in the sea, so that the ship was likely to be broken... but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep."

Everybody was excited and concerned but Jonah. The mariners were praying. They were throwing out tackle to lighten the ship. They were pulling at the oars. They were doing everything they could to survive that terrible tempest. Not so with Jonah. He had no concern. He lay and was fast asleep. The very object of the storm was indifferent to its presence and danger.

How calloused men become in their disobedience to God. How unconcerned about their spiritual welfare. I have known men who were once good, consecrated and praying Christian leaders to become so calloused, backslidden and indifferent they would never attend church, never read their Bible, never pray, use profanity, deal deceitfully, and live as wickedly as the devil. I know a man who in other days was as warm-hearted a Christian as I ever preached to, but today he is so calloused that he won't permit his daughter to be baptized. There are many such. To such people financial reverses come, domestic difficulties arise, sickness and affliction overtake them. But all to no avail. Their hearts remain adamant toward God. The prayers and pleas of family and Christian friends fall on indifferent ears. They continue their rebellious way. No song, no sermons, no appeal can arouse them from their spiritual stupor. They are all alike, indifferent to their dangers and the loving efforts of others in their behalf.

Here is the statement of Jonah: "And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you..."

"So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging." — Jonah 1:12, 15.

### Jonah's Fish Experience

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." — Jonah 1:17.

This Scripture says that God

"prepared a fish to swallow up Jonah." It need not occasion any severe test of a believer's faith to accept this story. If we can believe that God is a creator of world's universes, and of all creatures therein, then we need not stumble to believe that He could prepare a fish to swallow this disobedient prophet.

And just here is the issue in the miracle of Jonah's experience. I would not waste fifteen seconds walking across the street to examine the throat of any sea monster skeleton that ever existed. Whether there ever was a fish or whale or sea monster or call it anything you want to, that ever before or since existed which could swallow a man and in whose stomach the man could exist three days is not the issue in the story of Jonah. It does not say that God caused an ordinary or even already existing fish to swallow this man. It says God "prepared." This was a special, tailor-made sea monster, made to order for this particular purpose and occasion. And I believe it without any stretch of imagination whatever because I believe that God is able to do such a thing if He saw fit.

We are told that: "Jonah prayed unto the Lord his God out of the fish's belly." — Jonah 2:1.

Certainly Jonah was now in trouble. When the birds are singing, flowers are blooming and everything is going well with us, we will frequently go for long periods of time without any effort of prayer and we will even not go to the trouble of "sayin' our prayers." But when we get in difficulty and trouble we lose no time in "sayin' prayers." We get down to business, in real earnest and go to praying. When Jacob was faced with the necessity of meeting Esau, after the angel had wrestled with him all night, still he did not turn the angel loose without a blessing. His extremity proved God's opportunity to bless him. It reminds us of the Psalmist's statement:

"Before I was afflicted, I went astray." — Psa. 119:67.

We find in Jonah's prayer the resolve to "look again toward thy holy temple," and acknowledgment that he must be saved by the Lord alone; "Salvation is of the Lord," and what is even more, the resolve to be true to the Lord, for he says, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed."

And when any disobedient preacher, any backslidden Christian, any derelict and drifting believer comes to such a period of extremity, repentance and resolution in his life, God has a listening ear. He had for Jonah, for we read:

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." — Jonah 2:10.

### Jonah's Second Call

"And the word of the Lord came unto Jonah the second time, saying,

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" — Jonah 3:1, 2.

He couldn't run from his duty. His feet were no sooner on the ground than he heard the call that had come to him before and it had not been changed. We may run from duty, we may evade God's call. We may shirk, but we can never change it. Jonah had no sooner reached land than he was faced with his duty to preach the preaching that God bade him. How much better it would have been had he just obeyed the first time. I have had men tell me that they had fought the call to preach for twenty or thirty years and that each time they got in a revival meeting it came to them as fresh and unchanged as the first time they ever felt the call.

Moses spent forty years herding sheep, knowing all the while down in his own heart that God had raised him up to bring the people out of Egypt, and when that command came at the burning bush, it was the same duty he had fled from forty years before.

"So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey."

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

"So the people of Nineveh believed God, and proclaimed

a fast, and put on sackcloth, from the greatest of them even to the least of them."

— Jonah 3:3-5.

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and did it not." — Jonah 3:3-5, 10.

Disobedience led only to trouble, sorrow and grief, not only to Jonah but also to all those associated with him. Obedience and the preaching of the word produced exactly the opposite result. The entire city was moved to repentance and spared by the mercy of God because of the preaching of Jonah. What a different spiritual condition would prevail throughout our nation if every backslidden Christian and every disobedient prophet would suddenly become faithful to their responsibilities. Jonah's experience is aptly expressed by Paul Laurence Dunbar in his poem, "Too Busy":

"The Lord had a job for me, but I had too much to do. I said, 'You get somebody else — or wait till I get through.' I don't know how the Lord came out, but He seemed to get

## Radio Revival Report Postponed

Our dear brother, Rev. Theodore H. Epp, radio pastor of "BACK TO THE BIBLE BROADCAST," radio KMMJ, Grand Island, Nebraska, writes that he prefers to give a full report a little later when it can be complete. He could not finish it for this week. It will be published later.

along, But I felt kind of sneakin' like — knowed I'd done God wrong.

One day I needed the Lord, needed Him right away — And he never answered me at all, but I could hear him say Down in my accusin' heart, 'Nigger, I've got too much to do. You get somebody else, or wait till I get through.'

Now, when the Lord has a job for me, I never tries to shirk; I drops what I have on hand and does the good Lord's work; And my affairs can get along, or wait till I get through. Nobody else can do the work that God marked out for you.

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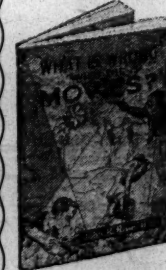
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## Romans 6 and I John 3

(CONTINUED FROM PAGE TWO)

advocate with the Father. We all do sin, and we Christians all have an advocate with the Father about our sins.

Then First John 2:2 quoted above shows that Christ is the propitiation for our sins still and not only for ours but for the sins of the whole world. Christ, after saving us, is still the propitiation for our sins, the sins of Christians.

So in the First Epistle of John the fact of sin in the lives of Christians is plainly admitted and we are told that if any man claims to be sinless, he is deceiving himself and the truth is not in him.

Now let us study carefully First John 3:5-10:

"And ye know that he was manifested to take away our sins; and in him is no sin.

"6. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

"7. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

"8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

"9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

"10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Here is the story again of the two natures of man, the new nature one gets when he is saved, and the old nature he still has over from the old life, along with a mortal, dying body. It is the same truth as taught in Romans 7:15-25.

Verse 5 says that Christ "was manifested to take away our sins," and then comes the plain statement, "And in him is no sin." Christ has no sin. He never did sin when He was on earth. He is the only One born of woman who was not a sinner.

Then verse 6 says, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Of two natures in a Christian, one never sins. The nature that does sin is the part unchanged, which does not know God.

There is part of every Christian that has not yet known Christ. Our bodies are not yet redeemed. Our old carnal nature has not been changed.

And verse 8 shows that this carnal nature has been deceived and tainted by sin and by Satan. Verse 8 says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." The part of us that commits sin is still of the devil. We ought to be ashamed and afraid and day by day confess our sins and not claim perfection. We should not excuse our sins and call them mistakes. Thank God, at the rapture Christ will change our vile bodies and natures, the part that is still of the devil. Then, and not until then, will come "the manifestation of the sons of God" (Rom. 8:19), as far as this body and human carnal nature is concerned.

Then comes blessed verse 9 which says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

So in every Christian is a new person. The Scripture calls this new person "Christ in you, the hope of glory" (Col. 1:27). Second Peter 1:4 says that a new convert is made "partaker of the divine nature." The believer is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). From these Scriptures we can understand well the meaning of First John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

In every Christian, then, is the seed of God, a new nature, an incorruptible nature that cannot sin. "His seed remaineth in him."

Remember that this is true of every Christian; not just of those who claim to be sanctified and claim to be sinless, not just of those who claim to have been baptized with the Holy Ghost or have had a "second work of grace." No, this is true of every Christian. The seed of God remains in him. The seed of God remains in every born-again one.

Here is one of the strongest proofs that a child of God can never be lost. The seed of God remains in him. There is a part of him that cannot sin and cannot be lost. If a child of God went to Hell, then the seed of God would go to Hell also, in him, for "his seed remaineth in him."

Notice the two parts here. There is one part represented by the seed of God and one part represented by the man in whom the seed remains. Here are the two natures, the new nature in the body of the old nature. Part of a man cannot sin because he is born of God. But the other part of man which has not yet received salvation, which has not yet been changed and glorified, can sin and does sin.

There is not a particle of contradiction between this verse and First John 1:8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Yes, all of us Christians have sinned, but it is in the old nature which is not yet changed, the bodily nature which will be changed and glorified at the second coming of Christ. And in us there is a person who cannot sin.

This is still talking about the same thing that Paul meant in Romans 7:25 when he said, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Every Christian has a new mind or new heart or a new nature, the seed of God remaining in him so that he serves the law of God with his mind. But with the flesh the same Christian serves the law of sin, that is, his frail and diseased and crooked nature is subject to temptation, ignorance, failure, sin and death.

First John 3:10 says, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God..." Thus every man can judge himself. The part of him that sinned is not yet changed. Any part of a man even that can sin is not yet born of God. That is part of his salvation he has not yet received.

The same meaning exactly I think is found in First John 5:18 which says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

There is a part of every Christian which is born of God and does not sin and that part which is begotten of God keeps himself and the wicked one can't even touch him!

Again we see how sure and secure is the salvation of a child of God! There is a part of a saved person that cannot even sin. The devil cannot even touch him. God keeps him. And it is Christ within, God within, the new nature within who keeps the child of God. And this firstfruit of the Spirit within a Christian is proof that eventually we will receive the other fruits of salvation. We who are justified as Romans, chapter eight, tells us, are certain to be glorified, too! And one day the body of sin will be changed into a glorious body like the Saviour's and our nature will be altogether His then. Blessed day!

So we can say like the beloved Paul did by divine inspiration in Romans 7:24, 25: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

We believe that in the last three articles in *The Sword of the Lord* we have proved beyond any question that Christians do sin. ALL CHRISTIANS SIN. But let not anyone believe that a Christian can get by with sin. Sin is a wicked, hellish business. God hates sin. And every Christian who does not day by day search out his sins and confess them and lament them and turn his heart away from them, is certain to get punishment. In another article coming soon, God willing, perhaps next week, we will show the terrible result that sin can have in a Christian life. And then we will show how to live a daily, victorious life; conquering, overcoming life. Don't miss these articles to be printed soon!

## Who, Then, Will Be Saved?

(CONTINUED FROM PAGE THREE)

with whose head and heart are one and the same, is a cabbage!"

He did not say that faith was impossible to the head, but the text tells us that true faith is belief in the heart. In other words, cold reason is one thing; affectionate response — emotions that control the will — is another thing. It is not the former but the latter that is essential to salvation.

From the beginning God intended that man and wife should be one. That is never true except when they are one in heart, one in affection. All the preachers of the land and all the ceremonies that have ever been written cannot combine into one, two people whose hearts are not united; and all the philosophies of men cannot make a Christian out of a man who merely accepts Christ with his head, but who does not yield to Christ with his heart.

"For with the heart man believeth unto righteousness."

Then, this Way of Salvation involves another thing:

Faith must lay hold of a living Christ.

For thou "shalt believe in thine heart that God hath raised him from the dead" (Rom. 10:9).

That, then, is the death-knell of modernism as a professed Christianity. One can talk learnedly of Jesus of Nazareth, and even affectionately of the great Exemplar who once walked the earth, and pay the highest tribute, if he pleases, to His philosophy of life and His philosophy of religion; but if he does not believe that He is risen from the dead, he is not trusting the Christ of the New Testament — the true Christ, the only Christ with which the mind of man is familiar.

It makes very little difference how great a Teacher Jesus of Nazareth was; how high His moral standards; how sacred His personal convictions; if He is dead and His body has crumbled to dust, they that put their trust in Him have perished.

Dead men do not save. Thousands of no-swimmers, poor-swimmers, exhausted-swimmers, cramped-swimmers have been picked from the river, the lake or the sea, and saved; but never yet has one of them been dragged from a watery grave by the hands of a dead man.

It takes a living Christ to save. It takes One who has conquered death and the grave, Who is alive forevermore, to stretch forth His hand and snatch from the power of Satan, from the icy fingers of death, the soul.

It was a living Christ who called back from the bier the widow's son, and the daughter of Jairus, and whose voice raised Lazarus from the grave. It was a living Christ who said to the nobleman from Capernaum, "Go thy way; thy son liveth." And it was faith in the Word of that living Christ which rendered that nobleman instantly happy. He did not wait until he got home to find out whether it was so, but believed the Word that Christ had spoken unto him and instantly his happiness began. And if you trust Him today, today your joy commences. Annie Johnson Flint wrote:

"Trust may weaken, feeling pass away,  
Thoughts grow weary, anxious or depressed;  
I believe in God — and here I rest."

But do you believe? That is answered by the next step. If you do believe, you will confess "with the mouth." That is what the text says. "With the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Rom. 10:10, 11).

Among the many things in Paul's ministry that I enjoy is his unwavering insistence and demand that we prove our profession. He has made it extremely clear that mere sentiment is not enough. One may hold up his hand and say, "I believe," but according to this text that is not enough. If he believes he will be ready to say so. The Scriptures say: "Let the redeemed of the Lord say so."

History rather proves that the truly redeemed of the Lord are willing to say so; are glad to say so. In fact, you can hardly keep them from saying so.

Two or three times Christ enjoined upon people that He blessed and healed, silence; there was

hardly a one of them that could keep it. You will remember that Mark records how "there came a leper to him beseeching him and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter..." (Mark 1:40-45).

In other words, he was so happy he could not keep still. He bubbled over! If you love the Lord you will not want to keep still.

My oldest brother's wife, Molly Gale, when a bit of a girl, was brought under conviction, and secretly sought the Lord; but, being young and timid, and doubtless made more afraid by Satan, she found it hard to step out and let all the people know her decision. And so, after several nights of cringing fear, she eventually went to the service and purposely took the end seat of the pew next to the front one, and tenaciously clung to it, having decided that when the congregation stood to sing she would quietly and quickly slip around into the front without anyone seeing her. Her cousin, Dr. Matt Riley, was the preacher, and when she made the pass, he clapped his hands and shouted aloud, "Bless God, here comes cousin Molly!" Later, in talking to me about it, she said: "And so it was out, and I have been glad ever since that it got out that I, too, love the Lord."

So will every other man, woman and child who truly loves Him. If you are not ready to take your place openly for Him, not ready to frankly confess Him "with the mouth," you cannot be saved until you are willing.

In Psalms 110:3 we read: "Thy people shall be willing in the day of thy power..."

## III. The Work of the Spirit

We do not expect any man or woman to come to Christ apart from the Holy Spirit. He is the One who convicts; He is the One who sanctifies, and there is only one thing that can hinder that work of the Spirit, and that is unwillingness. If His work is accomplished in the heart, then three things follow: The one who believes will not be ashamed; the one who loves will not be silent; and the sinner who calls on Christ will be accepted. These are the things the text teaches.

The one who believes will not be ashamed.

True faith will find a tongue for itself! Real belief will take its stand for what it believes in.

Some years ago I attended the Angelus Temple in Los Angeles. Sister Aimee announced my presence and sent a man to fetch me to the pulpit; when I declined him, she sent a woman. When I declined her, she called for me herself. When I refused her call, she insisted that I stand up and make a bow to the people and announce my presence. I refused them all. The simple reason was that I did not believe in Aimee's then recent story of kidnapping; and, not believing, I could not conscientiously act.

But we never hesitate to stand with those in whom we truly trust. The one who loves will not be silent.

Husbands sometimes fail to express affection for their wives, and explain it on the ground that they are naturally non-demonstrative. A poor excuse! And, in my judgment, practically a lie. If you love her, you will let her know. You would not be content, as some people are, to tell her once; or, possibly under great stress, as some people do about their affection for Christ, admit it! No, no! True affection is like the strong vein that I used to see in the mountain springs of the South; it bubbles. It is like the mountain stream; it gets a voice to itself and murmurs all along the way to the sea.

A happy Christian is reported to have said to an Irish peddler:

"It's a grand thing, Pat, to be saved!"

"Sure," answered Pat, "but I know something better than that."

"Better than being saved?"

"Sure!"

"What is that?"

"Daily companionship with the Saviour."

Who can have it?

The Sinner Who Calls Upon Him Will Be Saved!

That is what the text says, isn't it?

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

I found in my scrapbook, this week, a tract written by Charles H. Spurgeon, entitled, "How I Found Christ."

He says: "I had been for years in fearful distress of mind. The sun was blotted out of my sky; I had sinned against God and feared there was no hope for me. I attended all the places of worship in the town, but they did not make the way plain. One preacher preached on 'The Sovereignty of God,' but what was that to a poor sinner? Another thundered on 'The Law,' but that only condemned me. One morning I came to a little Primitive Methodist Chapel with only a dozen or fifteen people in it. It was snowing and the minister failed to arrive; snowed up, I suppose."

"A poor man, a shoemaker, went up into the pulpit to preach. He was stupid; so much so that he had to stick to his text, and his text was, 'Look unto me and be ye saved, all ye ends of the earth.' He was ignorant and did not even pronounce the words rightly, but that did not matter. There was the text for me — 'LOOK!' I could do that. It is not lifting your finger or your foot either; it is just to look. A man need not go to college to learn how to look. You might be the biggest fool and yet you can look. A man need not be worth one thousand dollars a month to look; anybody can look; a child can look!"

"Then the text said: 'Look unto me'; it told me of the One to whom to look; not your looking to yourself; it is not your looking at other men; look to Jesus, the Christ, then he said: 'all ye ends of the earth,' and I knew that took me in; 'and be ye saved.'"

"Ay, that was what I wanted!"

"And the Primitive Methodist shoemaker cried, 'Young man, look to Jesus Christ and you will be saved!' I looked and I was saved!"

That is the way; and that is the only way. It is the look of Faith; it is trust, and that only.

I doubt if there is any better illustration of the way to be saved than F. B. Sleeper gave us many years ago. He said, "The other morning I stood in the stairway of our basement. My little girl was up in the kitchen, and the stairway was dark. I could see her but she could not see me. I said, 'Darling, jump down and I will catch you.' She answered with timidity and fear, 'Papa, it is dark down there; I can't see you!'"

"I know it's dark, darling, but I can see you. Jump! Come on."

"I'm afraid I'll fall and get hurt!"

"Oh, then you don't trust your Daddy?"

"Yes, I do."

"How much do you trust me? Do you trust me enough to jump?"

"Yes, I do."

"Come on, then."

"She made a spring and, of course, she landed in my arms. I would not have thought of having her do that if I did not know that I could catch her safely and without hurt."

Do you suppose Jesus Christ would ask you to trust yourself to Him if He did not know the same? Do you trust Him? How much do you trust Him? Enough to leap into His outstretched arms?

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